

SERMONS OF BARNARDINE

OCHINE OF SENA GODLYE,

frutefull, and uery necessarye for

all true Christians

translated out of

Italian into

Englishe.



ANNO DO. M. D. XLIIII.

Mensis Iulij.

The contentes of
thys booke.

- i How a Christyan oughte to
make hys last wyll and te-
stament.
- ii How we shuld answer the
deuell, when he tempteth
vs and namely in the ende
of our lyfe.
- iii How answer is to be ma-
de at the iudgement seate
of god.
- iiii By what meane to come
to heauen.
- v How god hath satisfyed for
our synnes and hath pur-
chasyd Paradice for vs.

THE INTERPRETOVR TO

the gentle reader, healte in

Christe Iesu.

DEATH (GOOD READER)
as scripture declareth, and our dayly
experiēce practeseth, to
all mankynde is a thing
most certeine and sure. For who is
he that shall lyue & not se nor tast
of deathes cuppe: the longest ly-
uers at length dyed, neyther kyng
ne keylar can auoyde the dyppe of
death, but of necessitie, as al are of
earth and ashes, so shall they re-
turne into the same.

Notwithstandynge thys that
sure we be to dye, yet when it shall
come, the Lord hath lefte secret to
hys owne wysdō, cheselye bycause
we shulde euer kepe watche, and
warde, & be styll in aredines wth
our lāpes burning to wayte vpon

THE PREFACE.

the brydegrom, whych cometh we can not tell whē, whether at mydnyght, or at the cockes crownyng, wherfore our mayster Christ gaue vs warnyng that we shulde be alwayes wakyng, and loke bigilātly for he cometh closye lyke a thefe, wythoute warnyng vs, at what houre he wyl come.

Then as he findeth euery mā, so wyl he iudge hym, and where the tree falleth whether it be towarde the South or North there it lyeth: there is then no respite to be had, but streyght waye due execution of goddes iustice shal come vpon all fleshe, happy is he therfore, whome hys maister at hys returyng sendeth wakyng, for hym shall he put in auctoritie ouer all hys treasure.

And for so moche as then the
atter shall hange al together in
clear

THE PREFACE.

clearenes of conscience, whyche
at that tyme shall accule a man,
or defende hym, acordinge as he
hath kepte it cleane with vertues,
or stayned wpyth vices (for in the
booke of mēnes conscience are all
they dedes layed bype, to be ope-
ned at the audit day of our death)
me thynk nothyng can be a great-
ter staye to the conscience of man,
then to know how he ought to go
owt of thys present lyfe, and what
to cary wpyth hym to hys account,
or leue behynd hym in the world.

In consyderation wherof I
haue translated in to my natyue
spech out of Italiē a sermō of mai-
ster Barnardine Ochyn teaching
how a true chryste ought to make
hys last wyll: and for so moche as
the diuell is at that instant of deeth
very bragging busply wpyth man,
and diuersly troblyth hym, and the

THE PREFACE:

Iustice of god on þ other side fearith
hym, I haue, to staye & strēgthen
the cōscience on thes behaltes, tur-
ned into english two sermons en-
structyng vs how to aunswer the
diuel whē he tempteth vs at what
tym, & by what meanes to quiet
our myndes, as touching gods ius-
tice, other two haue I also trans-
lated, whych enforme vs of þ true
worke that god requireth of vs,
and the way to go to heauen, and
that our sauour christ Iesus hath
by hys most precious death pur-
chased for vs paradise with out our
deseruynges.

Which fyue sermons taken out
of the first part of maister Barnar-
dine sermons, as they be wrytten
and publyshed of good zeale to the
wealth of many, so it is thy curtis-
ye (gentle rede) to accept them
in good parte, & pardon my grosse
tearmes

THE PREFACE.

tearmer as of a begynner, and
beare wyth my translation, as of
a learner obteynynge thys of the
good reader I shalbe redye and
wyllynge hereafter when god ge
ueth better knowlege (accordynge
as my talēt wylle extende) to turne
mo godly sermōs of the sayd may
ster Barnardine into Englishe for
the enforzacion of all that desyre
to know the truth. For they truely
conteyne moch to the defacyng of
al papistrie, and hipocrysie, and to
the aduancement of the gloze of
god, and of the benefytes of Christ
Jesus. To whom wyth the ho
lye ghost be all honoure
and gloze for euer
and euer.

So be
it.

GOD SAVE THE KYNG

and graunt us the trushe
of hys Worde.

HOW A CHRISTIAN OUGHT
to make his last Wyll and
Testamente.

IT IS COMMONLY THE CUS-
tome of men in theyre testaments, and
last wylles to saye I leaue,
I bequeath, I geue, wyth-
oute onse sayinge I take or carye
wyth me, wherin certes they be
farre deceyued, bycause they take
that, whych they ought to leaue
be hynde them, and go wythoute
carpyng that whych is verie be-
hofefull and necessarye. Wherfore
to the entent they shulde no more
erre on that behalfe: I wolde we
shulde cōsyder and weyghe how a
true Christiā shuld make hys wyll.

Men that be either fooles, mad,
phrātike, neyther cā, nor yet know
how to make a wyll, by reasō they
haue not wytte to descerne good
front

from euyl, what is theyr, or what
is not, what to take, nor what to
restore or bequeath, nor yet to who
nor in what maner. And yf hap-
pelye they go about to make theyr
testament, it shulde be but bayne
and of no force god alloweth it not
as a thyng made of a persone wit-
les. wherfore he that is wyllynge
to make a testament effectuell (as
expedient is to him that wylbe sa-
ued) behoueth to haue herve good
spirituall iudgemēt, a lyuely faith
in Christe, and an vnderstandyng
and lycht aboue a naturall man,
he must also be the sonne, and law-
full heyre of god.

And then he may saye: I soude
of mynde, and redye of wyte and
remembraunce, albeit as touchyng
my fleshe secke make my testamēt,
and bequeath fyrst of all my being
and substance to god: he gaue it to
me

me and also preserued it, and of hym I recognise to haue it, and for it I render hym thanks, I leaue to hym lyke wyle the gyftes, graces benefytes temporal, bodely and gostlye, that I haue hadde, or shall hereafter receyue: for they be hys, and from him by grace I acknowledge to haue receyued all, as Paule sayeth, what hast thou, that thou hast not receyued at goddes handes. yea for as moch as al the flāders, mysreportes, persecucions, sykkenes, and mysfortunes, which I haue alreadye or shall frō hence forth suffer, and euē death selfe, I confesse (by the vnderstādyng that the Lorde hath geuē me) that they haue bene and shall be hys gyftes and graces, geuen and graunted of a great loue for my welthe and profyt: wherfore as hys diuine rewarde I graunt to haue had thē
of

of god, for them I thake hym, and
as hys owne I leaue and restore
them to hym.

And for so moche as I can not
but acknowledge that I haue gone
alwayes backwarde from hym
so often as I wolde rule my selfe
by my blynde iudgemente, folowe
wysdome, and deuylishe spytene-
ther dyd so moch as go one steppe
forth towarde God, but when I
was moued, dyuen, and townde
forwarde of his holy spyte. where-
fore I commytte to the blessed
god my most deare father, and
hys gouernance, al the workes
specially my self: in him (as I saye)
I wyll helpe my selfe wth my
owne wytte, and fredome, namely
by makynge it obedient to hym.

Moreouer if euer I haue spo-
ken or shall fro hence forth utter
any word, if I haue done or shall
do

do any worke, that is to hym pleasure if I haue had or after this tyme shall haue thought desier or wyll, that good is, I geue it to god, and at hys handes I professe that I haue had al my goodnes, so that if it were gods wyll, to take from me all that he hath geuen me, there shulde in me remayne nothing but onely synnes: those are myne owne, and all other thyngs I haue.

Thus be my synnes if I shulde stande before gods presence. I were damned, if I were minded to have satisfactiō I coulde not, nor yet any saynte that euer was, for there is none whose loue is so great to take my synnes vppon hym and satisfye for them, and appease goddes angre saue Chryst alone, wherfore to hym I bequeth my synnes, I leue to hym my pryde, vnkyn-

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unkyndnes, unbeleue, mistruste,
 arrogancy, enuy, wrath, ambition
 and all my vnnumerable wycked-
 nes: I geue to him my euil though-
 tes, affections, & desiers: to be Wot
 I make one sagott and boundell
 of all my offences present, past, and
 to com, and geue them to Christ
 hauynge sure saythe, and stedfast
 hope, that he wyl accepte them
 for hys owne, & hath euen already
 taken them, and for them hath
 satisfied on the crosse, hys father
 layed them on hys necke, and he
 did not ones agayne say it, but of
 great loue allowed them for hys
 and to consume and burne them in
 the flame of hys diuine loue, he
 bore them on hys Innocent shul-
 ders. vpon the crosse, (as peter wy-
 teth) & so was offred a sacrifice for
 vs. Now sayng I haue lefte al my
 synns to Christ, and geuen to god
 my

my substance, and beyng, wyth all other gyftes & graces, that he bestowed on me, I remayne naked wythout eyther good or euyl, and truelye to saye, I am rather nothing, In that I haue restored to god my beyng that I had by creation and byth.

But for bycause it is impossible that he shuld saue me wythout beinge, and so it is that he wyll saue me, therfore fyrst I carye with me Christ hym selfe, whych is my lyfe. God hath so loued me, that he hath geuen hym selfe to me. For so hath god loued the world, that for theyr synnes he hath geue vs hys onely begotten sonne. I carye also with me his spryte, that was of his eternall father geuen me of hys most royal liberaltye, as wel declareth Paule, where he sayeth, god hath set the spryte of hys sonne into our hartes

hertes wherby we crye and call
father, father.

And in that he hath geuen me
hym, he hath restored me to my
selfe and former beinge. In a new
substance and nature spirituall, so
that for the possibilitie of my salua-
ciō, I haue a beinge: but yet lacke
I treasure to discharge my great
dettes, & to apere ryche in goddes
sight, in consyderacion wherof I
bere wyth me christes watchyng,
abstinences, traueyls, prayeres,
persecuciōs, sclāders, I take wyth
me his teares, hys swet, his blood,
and all that euer he did or suffered
in thre and thyrty yeres is myne
euery deal, and wyth lyuely fayth
I embrace it as for myne owne.
I carpe byslyde this wyth me hys
patience, mekenes, loue, and all
other his diuine vertues, hys gif-
tes and graces, hys tresurs, and
all

and all that he hath mereted and
 deseruid, hys lyfe, passyon, death,
 resurrection & assension be myne,
 ye all þe euer he hath done or shall
 from henceforth do is myne. and
 what nedeth more to saye, if god
 haue geue vs hys own sonne, how
 hath not he wyth hym geuen vs
 all thynges, wherfore wyth faith
 I embrace my sweete Iesus for
 myne owne, he is my ryghtwys-
 nes, wisdom, raunsom, & holynes
 he is my strength, he is my spyte,
 my lyght, lyfe, hope, & all my good-
 nes, euē Christ hymselfe in hys last
 wyll bequethed me all þe he had of
 the father. wherfore he sayeth, I
 entertayn you at my table as my
 father hath bled me, as my father
 hath made me hys heyre so now
 I ordeyne you, I wyll that as you
 be my bretherne so you shalbe my
 folowers: And in another place he
 sayeth

sayeth I haue loued you, as my fa-
ther hath loued me, lieth I am now
through christ so ryche of treasures,
bertuse, & graces, I shalbe hable
not onely to satysfy for my dettes,
but also to purchase infinite para-
dise, whē soeuer they shalbe sould.

Who shalbe now either to acuse
or condemne me, after that christ
hath thus clothed me wyth hys
innocency, ryght wysnes, holynes,
loue, with al hys bertuse, graces,
treasures, merites, and with hys
own self, I may wyth no lesse bol-
denes and suretie, thē christ, appe-
are before god, I am hys sonne,
as he is, and heyre of heauen,
seimblably I am innocēt as christe
is now that he hath satysfied for
me, and payed my raunson, and
rewarded me wyth hys innocen-
cy, Christe sayed, I hallow my self John. 17.
that they also may be holpe, euen

B. i. he

Roma. 8.

he is our holynes, and we be hys
 mēbers. wherfore it is as possible
 for god not to loue me, as it is pos-
 sible that he shuld not loue christe
 by reason wherof Paule sayeth
 who shall deuid me from the loue
 of god that is in Christe Iesu. it
 muste nedes be that he be salued,
 whych wyth lyuing sayth embra-
 ceth Christe for hys owne. And
 consydering that the treasures,
 and merites of Christ are infinite,
 and able to enryche a thousand
 worldes, I entende not to carpe
 with me any other merites, or spi-
 rituall riches, saue those þe Christe
 hath prouyded for me, for they be
 not onely sufficiēt for me, but also
 ouer abouūdāce and bnumesurable.

Then shuld I do no sinall iniuri
 to Christ, if I shuld search to store
 my selfe by any other meane or
 myeste, although I myght do it ne-
 uer

uer so easely, nay rather wth Paule
 wyl I rekenne all other thynges *Philip. 3.*
 as myze and dyt so that I haue
 Chyste, wth whom alone I wyl
 appeare befoze god, and of and by
 hym wyl I gloze and make boast,
 yea god forbydde, that I shuld ma- *Gala. 6.*
 ke my auunte of any thyng, saue
 of the crosse of our lord Iesu Chist
 of whome onely hangeth all oure
 health. And all beit al the sayntes
 be riche by meane of Chist, neuer-
 thelesse, yf they hadde meanes of
 theyz owne most plētuoze, & wolde
 geue thē to me, yet would I none,
 my Chyste is inough for me, wth him
 had I rather suffer, thē take plea-
 sure & ioye without him. It would
 be a thing pleasaunt to me, yf eue-
 ry man shulde make prayer to god
 for me, not bycause I myght pur-
 chase, oz haue any other treasures
 thē those that I haue of Chist, but
 B.ii. that

THE FYRST

that I might by liuely faith every
 daye acknowledge possesse and em-
 brace those that I haue receyued
 of Christe, and count the for myne
 and so enforme my selfe, I my self
 were it not by Christe, shulde not
 know what to aske, for in him is al
 and with out hym all other thynges
 be but mere banitie, only this
 peticyon I make to hym, that he
 bouchesafe every daye to geue me
 light and vnderstandynge, that I
 may haue wytte to accounte and
 take his treasures for myne owne.
 wherfore yf any man wyll praye
 for me let hym not tarye tyll I be
 deade, for then I can no more en-
 crease in light and grace. Let him
 praye now, that I may grow in
 faith and more and more instructe
 my selfe of Christes ryches. I am
 well assured that in purgatorie I
 shal not come, both bicause ther is
 founde

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found no other purgatory but christ
in whom at the full be purged and
punished al the synnes of the elec-
ted, and also bycause in case there
were one) yet Chyste not by my
merytes, but by hys mere good-
nes dothe satisfie for al my synnes
trespasses, & paynes, & for as moch
as hope neuer made any mā asha-
med, nor cōfounded any persone,
that had it in hys harte (as Paule
wrote) therfore am I sure and sec-
ker that he wyll saue me without
other purgacion. We can not pro-
messe our selves to moch of goddes
goodnes, no we neuer cā behete vs
so moche, but he wyll recompence
moch more. I wyl not suffer ther-
fore that after my lyfe any good be
done for me. Truth it is that yf I
haue any goodes thē must I leaue
to the poore flocke of Christ, not bi-
cause they shuld praye for me, that

Roma. 7

THE SECOND:

in. 17.

am already saued, but for the vse
of other that lyue, & shalbe bozne,
as Christ dyd, and also because the
rather they may lyue godlye, and
knowe that they shal neuer lacke
that be hys, and putte theyr
trust in hym. To whome
be alwayes, honour
and gloze through
Jesu Christe
our Lorde
Amen.

HOW WE SHULD ANSWER
the deucl VVhen he tempteth us and
namely in the ende of our lyfe.

Petri. 5.

THE DEVELL (AS PETER
writeth) seeketh aluay to deuour us
but chesely he is busy at
the houre of deth, by reason then
it standeth hym in hande so to do
for hys owne behoooue, and our
greater endomage and harme.
Then

SERMON.

Then bleth he all myght, power,
fleyght, deceyfe, & malice: where-
fore I thynke good that we shulde
search how to make hym answer
and by the assistance and ayde of
godes grace to wythstande hym,
and gett the vpper hande of hym,

He is constrayned specially
when we approch nere to our deth,
to throw vs in to the asse and pyt
of desperacion, or els to set vs vp
in pryde and presumptiō. if he shal
perceue that thou either put trust
in thy selfe, or confidence in thyn
own workes, he wyl not go in hāde
to make þe despayre & mistrust gods
mercy, but rather stablishe the in
that erronypouse opinion of pryde
of thy dedes on the other syde if he
fele that thou hast all thy hope in
god: then wyl he shew the on the
one partie the multitude and wyck-
hednes of thy synnes, and on the

B.iii.

other

THE SECOND:

other partie goddes wrathe and
seuere iustice, he wyl tell the how
thou art in a maze and perplexitie
not able to be shaken of, or wōden
owt of, and by makynge the to feel
thyne offences, other wise thē euer
thou deddest in thy health wyl go
about to take owte of thy harte
the passion of christe, and all the
great goodnes, mercy, and loue
of god, & finally to proue the dam-
ned, he wyl byng for hys purpose-
euen the holy scriptures.

But I wyl that al hys tēta-
cions serue the to the honour of
god and saluacion of thy soule as
they do serue ȳ turne of ȳ elected,
to whom all thynges woork to
gether for theyr wealth, fynde of
all I warne the, that thou mayn-
teyn not thy selfe for good, but ad-
myt and graunt all the euill that
be shall reherse of the and thynke,
that

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that he hath not sayed so moche, 1. Iohn. ii.
 but that it is moch more: & thanke
 god that now at laste he hath be
 so fauorable, to make the consider
 thy sinnes, wherein he bleth the di-
 uel for an instrument, to the entēt
 that by the knowyng of thē, thou
 shuldest take occasion to humble
 thy selfe, and to call Christ to thy
 remembrance, whych to scoure
 and clense them hath not only re-
 putid them for hye own, but also
 dyed for thē vpon the crosse graūt
 thou hardely that thou art a grete
 rybald and noghtye wythout ex-
 cusing thy self in any wyse, & that
 thy synnes are innumerable. con-
 fesse that thou cold neuer satisfie
 for one alone, and that thou were
 the most dāned sinner of the world
 yf Christ had not deliuered the,
 and styl pōpte thy selfe with those
 matters, whych may forther p to
 come

THE SECOND

com in to desperacion of thy selfe:

But if the diuel wagt to bring the to despayr of Christ, thou may in no wyse cōsēte ther to, but stedfastlye put thy trust in hym. and my mynde is that thou say to hym thus. if it were good for me to mistrust Christ, ȳ neuer woldest haue perswaded me therto but rather haue drawne me frō it, wherfore in that ȳ woldest put me in mynde to mistruste Christ, thou makeste me stronger in my hope and trust.

Thou shalt saye to hym, that when he caused iniustly Christe to dye, whych was an Innocent, he lost al his interpriest & iurisdiction, that euer he had or possible might haue ouer man. and if he procede forthe to induce the to dispayr, by settynge before the thy greate synnes, I wyll the to say to hym. go to Christe, whyche (as John wyrteth

SERMON.

wytteth) is myne attourney and ^{1. Iohn. ii.}
 Aduocate, he can make the an-
 swere for me, reason there wyth
 hym, yf thou haue any clayme or
 tittle in me, as thou sayest, doest
 thou not know that he hath take
 my synnes for hys owne, and hath
 for them made satisfactyon moste
 plentiuously, therfore hast thou no
 ryght in me at all.

If he chaunce to say hys death
 is not inough to saue the, answere
 him, yf Adam by tasting one apple
 wyth one onely synne was hable
 to dāne me: how is it that so many
 holy workes of Christ, which tasted
 for my sake of great loue the most
 bytter deathe, be not suffycient to
 saue me. If the disobediēce of Adā
 had power to cōdemne me, moch ^{Roma. 5}
 more the obedyence of Christe is
 stronge inough to saue me, yea the
 gyfte of Christ is aboue and exce-
 deth

THE SECOND

deth the synne of Adā, Christ hath
more auayled and holpen vs, the
Adam annoied and harmed vs by
reasō the lyght of Christ is of more
force and effecte thē the darkenes
of our fyrst parente, the goodnes
of Christes surmounteth and pas-
seth the malyce of man, & hys ver-
tue preuaileth about our fraylty:
one teare of Christ hath bene more
pleasaunt to god, then all the syn-
nes of the worlde be displeasaunt
Christe hath be able to do more to
appeace hym, then we to prouoke
hunto anger, Christes liuyng was
more formall and ordinarie, then
oures was out of ordre and frame
Christe hath done more to the ho-
nour of god, then we haue done to
hys dishonour. Wherfore I maye
well say, Christ that is my wisdom,
right wisnes, holynes, & redemcion
is sufficient inought to saue me.

And

SERMON.

And if haplye he shulde say, it is
 not sufficient for thy saluacion to
 beleue in Christe, the behoueth to
 kepe hys commaundemēts, thou
 must loue god wpyth all thy harte,
 and thy neyghboure as thy selfe,
 and desier noꝝ couet anye thyng
 worldlye, whych thyngs because
 thou doest not, ergo, thou art dā-
 ned, if sayth onlye were inough I
 also & all the diuels shuld besaued,
 because (as yt is wyrtten) euen
 the deuels beleue & feare. *James. ii.* They
 beleue ꝑ god made & created heuē
 and earth, and ꝑ christ came, dyed,
 rose, ascended in to heuen, ꝑ hesent
 the holy ghost, & that he shal come
 to iudge the quicke & dead, and yet
 are not we therfore saued, & that
 bicause we obserue not his diuine
 preceptes. wherfore ꝑ also art but
 lost, he wyll thus labour to byng
 the vnder the law, to thinke ꝑ thou
 must

THE SECOND

be iustified not by christ, but by per
fourmyng and fulfyllynge of the
lawe, to the ende that thou shulde
despayre.

But I wyl that thou make an-
swere and say, yf thou dyddest be-
leue as by goddes grace I beleue:
that is, that god for thy wealthe
hath created the worlde, and sem-
blably p̄serueth it, in such sorte
that thou couldest fele in the crea-
tures the loue of god, & lyke wyse
wolde beleue firmly, that Christe
came and dyed for thy synnes, for
to saue the, and for thy sake & pro-
fyt, and in lyke maner of the other
articles, thou also shulde be saued,
and then, when thou haddest a ly-
uely feling of the goodnes and loue
of god thou woldest loue hym, and
thy neyghbour likewise, & beyng
rauisht into god woldest beginne
to see litle store by the worlde as al
good

SERMON.

good Christen men and women do
 If it fortune that he say, he is cur^{Deut. xx 7}
 sed that kepeth not and obserueth
 the law, wherfore thou art one of
 myne, saye to him agayne, for that^{Gals. 3}
 cause christ dyed on the crosse, for^{Roma. 7}
 to deliuer me from all curses, and
 in somoche as I am all ready of
 christ I am dead to the law.

Agayn yf he replie saying, wher
 be thy workes, wherby thou trust-
 teth to be saued, answere, I trust
 not to be saued by my workes, for
 they be soch that yf I shulde haue
 regarde or respecte to them, I
 feare me to be dāned, yea I were
 surely ascerteyned of my damna-
 tion. I hope onelye to be saued by^{Roma. 8.}
 Christ, and hys workes, whyche be
 myne owne, and so moche rather
 myne, then they I dyd my selfe, as
 that y^e spyte of christ geue to me is
 moze entyer to me then myne owne
 lyfe

THE SECOND

lyfe or any other thyng.

Further yf he shuld endeouore
to proue þ to be none of the electe,
by reason of the innumerable, and
outragiouse synnes that thou hast
committed, for prosperites, or ad-
uersites thou hast had, for þ great
euils wherin thou arte founde at
thy deathe, or for the temtacions
thou hast susteyned, sayinge, that
god preserueth his elected fro the
like euels. make hym answer and
say: rather doth god practise them
in diuerse soche maner s, albeit of
euery thyng they be certifyed to
the honor of god, thou shalt more
ouer say to hym thus. I geue more
credite and trust to christ, whiche
when he was deade for me on the
crosse, tould me I was saued, then
to the, that art always a lyer and
father of erroures. I wyl thou tel
hym, how thou geuest more sayth
to

Roma. 8.

to Christ alone, then to al the rea-
 sons and autorities of the worlde:
 thou may bysyde thys say to hym,
 the sprite of god bearyth wytnesse Rom. 4. 8.
 to my sprite, that I am the sonne
 of god, and to hym must I rather
 trust then to the. when he shal say,
 if thou were the sonne of god he
 woulde not leaue the in such pu-
 nishmēts, as thou art in, but wold
 giue the some release and easmēt
 Answer hym, In case it were as
 thou sayest Christ shulde not haue
 bene the sōne of god, sithen on the
 crosse he had no comfort, nor sen-
 sual tast or feling, so that he saied
 my god, my god why haste thou Marci. 15.
 forsaken me: it sufficith to me that
 he shewyth me so moche fauouer,
 for I am contented wyth all that
 please the hym, as Chryste also
 was, yea in hys sufferynge, he
 C. i. felte

THE SECOND

felte excedynglye the infinite loue
of the father.

Besyde these yf he say: thou art
the sonne of Adam, ergo thou art
acursed. Answer thou thus: I
am blessed agayne by beyng bozne
of god, and by meane of that bles-
sed seide Christ as god longe agoone
promysed Adam when he sayed.
In thy seide al nacions shal be bles-
sed, thou shalt tell hym: how thou
art despoiled and berest of the olde
Adā, and clothed with Iesu Christ
as Paule teacheth and aduertys-
seth the.

What tyme as he shal declare to
the that christ is wroth, angry and
harpe: make hym answer howe
Christ is not soch one, for he is the
healthe and hope of synners, and
whylest we be in thys lyfe present
he is vttered to vs pytiful, sweete,
and our Iesus, that is, our sauour
and

he. ii.

hn. i.

ene. xii.

oma. i3

and albeit he seme to speke sharpe,
and cruel wordes to the woman of
Cananye, yet in herte he gaue her *Math. 12*
confydence and boldnesse, and she
wed hym self to her full of sweet-
nes and loue. In dede at the daye
of iudgement to the damned shall
he be shewed angry, and wꝛathful
but in the meane tyme tyll that
day while we be here in this pꝛesēt
life, he is shewed pitiousse to al, and
pꝛincipally to the great synners.

And yf it so were that he wolde
saye thou art not trulye confessed,
noꝛ haſte reherſed all thy synnes,
and the circūſtances of the ſame,
ne haſt examyned ſuffyciently thy
conſcyence, noꝛ yet haſt not that
pure perfecte great, and vnſayned
ſorow for thy synnes that thou of
duty ſhuldeſt haue, thou haſt not
ſatyſfied for thoſe ſo great an vn-
numerable dettes, that thou haſt

m. 3.
 towarde god, make hym thys an-
 swere and saye: thou art a sernaūt
 and not a iudge: or to saye more
 truelye, thou art all ready iudged
 and condemned, seyng thou bele-
 uest not in Christ, and woldest thou
 iudge me: trouble thy selfe no lon-
 ger in prouing that I haue failed
 in al, for sure I am, and fully I be-
 leue to be saued, not by my workes
 by reason they be vnperfecte, nor
 yet by the worthynes of my sayth,
 for in that also I am not perfecte,
 bycause I beleue not w so great a
 faith as I oughte, but I beleue I
 shal be saued by Christe, and not by
 my workes.

He wyl say: thou art not worthy
 to be saued, saye thou to hym for a
 ful answer: the vnworthy be saued
 so often as they acknowledge theyr
 owne vnworthynes, go hartelye
 for helpe to Christ, by whose meane
 they

SERMON?

they become worthy:

Where as he shall laye to thy charge that thou arte one of the worst of the worlde: say to hym on thys wise our infyrmities be but smal in comparison of the infinite merites of Christe, and of the incōprehensible mercy of god: and the more great that my synnes be and without number, so moche greater shall be hys glory in deliuering me, and I wyth so moche the greater trust pray as that yf he wyll heare me, it shall be more to hys honoure and glory. And whē I cōsyder and call to remēbraūce, that my swete and louyng brother Iesus Christe the sonne of god, which for my sake dyed on the crosse, & wolde agayne innumerable times for me, yf neede were, & that I am hys owne for so many causes, & that he may deteremine of me after his owne mynde.

C.iii.

For

THE SECOND:

For somoch as his father hath geuen hym full power in heuen and earth: when I consyder thys, I saye, I can in no wyse dout of my saluacion.

If he este soones reason thus: thou hast done no penance for thy synnes: answere on thys maner: that can I neuer do, yf I shoulde alwaye stande in the fyre, Christe hath done that for me on the crosse more ouer, Christe is myne, the father hath geuen hym to me wyth all hys merites, all the good workes, that euer he dyd are myne, wherfore I maye wyth hys deuine ryches, and treasures satysfye for all.

After this maner I wolde thou shulde answere hym, when soeuer he setteth afore the thy synnes, and infynite dettes, that thou oughtest to god for the benefites, thou hast receiued

receyued wyth dyuerse and sundry byces whyl he tempte the, but specially wyth desperacion, wherwyth he tempteth euē the saintes he wyll put the in mynde and mystruste that Christe hath forsaken the: but make answer that he neuer forsoke personē that trusted in hym, but bycause he wold forsake none of vs, he was mynded to be forsakē him selfe on the crosse, and yf he shoulde at any tyme forsake and refuse vs (the which is a thing impossyble) it shoulde be for more gloze of god, and we oughte not onely to be contented, but also to take it for a syngular pryuylege and prerogatiue. He behoueth vs to stande stronge in the fayth, and thynke that afoze god the passyon of Christ can do more to cause him to loue vs, then oure synnes can procure hys hate towarde vs, we

THE SECOND:

hadde nede to be wel armed wyth
sperte, sayth, and grace, for lear-
nyng sufficeth not to know how
to aunswer, and wyte thou well
that Christ was tempted, and spe-
cially at the ende, wherfore he sa-
peth: the pryncce of thys worlde is
comene, but he hath gotten no-
thyng of me.

And yf he can not wyth these
armour hurte the, he wyll turne
ouer the leafe, and say thus, and
all bycause to deceaue the, go to
thou haste alreedy banquished me,
I was myneded to bynge the in
to desperacyon, but I colde not.
thou arte saued: and by and by
wyll the angels com to sett the. he
wyll apere to the like an angell of
lyght, and saye to the as he did to
saynte hilarion. haste thou serued
god so long, hast thou done so ma-
ny good dedes so greate penance,
geuen

hon. 15.

ii. Corin. 15.

SERMON

geuen so many good ensamples,
 saued so many soules: and all beit
 thou hast cōmitted synng, yet art
 thou confessed of them, thou hast
 done penāce, thou hast taken par=
 dones, thou haste gone for indul=
 gences, thou kepest the cōmaun=
 dementes, and besyde these done
 many bolūtary woꝝkes that thou
 wast not bounden to do, wherfore
 why shuldest thou feare. thou shalt
 be safe and sure, if thou be not sa=
 ued, then shall none be saued. yea
 thy good woꝝkes be ouer pluse,
 moze thē sufficith, which thou may
 sell or geue to other, whych if thou *The deuell*
 do not the Church of Rome shalbe *is a lyar.*
 thy helye, and thou shalt enryche *lohn. 3.*
 theyꝝ treasury of indulgēce. what
 fereſt thou therfore: hast thou ha=
 ply gone a nother path or way. al
 beit thou haue admitted synes, yet
 seeſt thou not how thou art well
 dysposed

THE SECOND

disposed at the laste, onely stande
 stoutlye in the truste of these thy
 great and manye good woozkes,
 suffer thy sickenes, and death for
 the remission of thy synnes, & thou
 shalt be more then saued, onely of-
 ten remēber thy selfe. of thy good
 woozkes. Then it is expedient for
 the to saye thus. Thou wouldeste
 that I shuld trust in my woozkes,
 and I haue no fere of being dam-
 ned, were it not for my woozkes,
 I geue thankes to my lord Christe
 Iesus, whych hath geuen me the
 grace to counte my woozkes for a
 thing of nought, and for such, that
 euery one of them I deserue to be
 punyshed, thou magnifyeste my
 woozkes, to draw me backe from
 the confydence of Christe, but by
 gods grace, thou shalt not be able
 to do it. I fynde that I am vpon
 a litle bourd in the sea tossed wyth
 myghte

mighty wyndes, and haue embraced and beclepped a strong pyller or rocke, and thou coucelest me to leaue it, and to sticke to the rotten thynges whych if I shulde do, the wyndes wolde cary bothe me and them in to the sea. rather I wyll peryshe wyth Christe whych is a thing impossible I then lyue with owte hym, no I can not put my trust holy in Christ oneles firste al to gether I dispayer of my selfe and myne owne woozkes. wherfore it is necessary that we dispoil our selves of all trust in our owne woozkes, and by fayth and hope, clothe vs and arme vs with Christ and in hym put oure hope, and al though we haue not that greate fayth, yet in no wyse ought we to despaye, bycause if at the firste he do not, yet at lēghthe he geueth it to hys elected at theyr deathe,

as

THE SECOND

as the prophete Abacucke tolde a-
fozehande, when he sayed, Lorde
when they shalbenere to the deth
at the latter ende, betwene thys
waye and the other, thou wylte
make knowne to them Chyiste
and his great benefytes, and
wylte open to them the
bosome of thy graces
by Iesu Chyiste
oure Lorde.
Amen.

HOW ANSWER IS TO

be made at the iudgement
seate of God.

A FELON OR GVYLTYPAR-
son, that can not flye, but of necessitye
must apeare at the sessions
assise, or lawedaye afore
the barre, picketh out and choleteth
hym for hys ayed and succoure,
at

attourneys, protectours, and coun-
 seylours, and gothe deuising how
 he maye be defended, namely in a
 matier touchyngelyfe and death:
 whiche thyng it standeth vs in
 hande more to do. In so moch as,
 that we beyng full of synnes, must
 appeare afore the hygh iudgement
 seate of goddes iustyce, and when
 iudgement by defynitiue sentence
 is geuen agaynst vs, we shall lose
 paradise, soule, grace, god, and all
 goodnes wythout recouerye, and
 be throwen in to the depe pytte of
 hell, there to remayne and abyde
 in fyre euerlastingly. Wherfore me
 semeth it were expediēt to imagin
 what waye to take, what answer
 to make wyth what reasons to
 arme vs, that we maye haue the
 matier to passe on oure syde.

First of all an vndouted matter
 is

Roma. 5.

is it, that we all haue sinned in Adam, and belyde the original synne haue innumerable actuall, ne can be saued, onles fyrst we be absolued and forgeuē, and that must nedes be whilest we be in this lyfe for after warde is, no moze redemption at all. To the gloton was denyed one droppe of water.

Luce 16.

Hebre. 4.

Wherfore necessary it is to know that there be two iudgement seates of god: the one is of ryght wysenes, the other of mercy, grace, pytie, goodnes, loue swetnes, and lyberalitye: as Paule speakyng of thys last sayth. let vs go boldlye to the trone, and bench of gods grace at the first bench sitteth god, and Chryste kepeth residence at the second. Now as for the sinners, if they wylbe saued they must go all to the benche of mercy to aske and call for pitie, and not iustice, for
fauour

fauoure and straght reconynge,
 bycause we haue all bene biniuste,
 and with al our ryghtwysnes, and
 good woikes be not hable to with-
 stande goddes rightwiseness, wher-
 fore Dauid sayed. Lord none can ^{Psal. 143.}
 be iustified in thy syghte, yf there
 thou wylt see a reconynge, and in
 another place, Lord yf thou wylt ^{Psal. cxxix.}
 punishe our iniquities, who shal be
 hable to abyde? and Job sayeth, I
 know that mā can not be iustified ^{Iob. 9.}
 yf he stande face to face afore god.
 And in another place, what thyng
 is man that he shoulde be cleane? ^{Iob. 15.}
 the heauens be not cleane in hys
 syght. And Jeremye wyrteth thus
 If thou washe the wyth nytrus ^{Jeremye. ii.}
 thou shalt neuerthelesse be stained
 And Esaye sayeth: our ryghtwys-
 nes be lyke the clothes of an vn-
 cleane womā: and Salomon wit-
 nessed the same, sayeng who is he ^{Prouer. xx.}
 that

that can saye my harte is cleane,
 I am pure & innocent from sinne,
 wherefore sayeth god by Ieremy,
 why wyl you strue with me in iu-
 gemēt: As though he shuld say you
 are fooles, if you thynk your selfe
 hable to wythstande the iustice of
 god, seing poure ryghtwysnes ys
 vncleane, and that somoch vncle-
 ner, as that not onely the workes,
 but also the very iward thoughts,
 affections, and desires shalbe exa-
 mined, and tryed. therfore sayeth
 god: I wyl search. trye and proue.
 Ierusalem. wyth lanternes. it is
 mooste profitable therefore to go to
 the bench of mercy. And say wyth
 Dauid, Lord I shal com afore the,
 not with the multitude of my wor-
 kes, but of thy mercy, and in case
 thou be sommioned and called to
 the trone of iustice. appeale to the
 other bench of mercy. for as from
 the

Sopht. 1

Psalm. 15.

SERMON.

the iudgemēt of a lord subiecte to
the Emperour a man may appeale
to Cefars iudgemēt leate: so may
a man appeale from the benche of
iustice to the trone of mercy as to
the hygher court. In asmoche as
James writeth mercy excelleth iu
stice: it is sene that Ezechyas, after
sentence was gyuen vpon hym at
the benche of iustyce, bycause he
appealed to the other Throne of
mercy had graunted to hym, that
he shuld lyue fyftene yeres longer.
And Dauid by appealyng to mer
cy caused the sentence to be reuo
ked, which was gyue that he shuld
dye. And what tyme that seruāit,
of whō the gospel speaketh, sayed,
haue pacience with me & gyue me
respīte: he appealed to mercy and
was herde. In like maner is it and
hath be of al sinners that be saued
Now muste we do in the same

James. ii.

iii. Regu.

ii. Regu. x.

Math. 3,

D.i. wyle

THE THYRD

wyse, I meane when we be cyted
to the court of iustice to rēder and
yelde an accompte, then must we
appeale to mercy, and saye: we be
dead through Christ to the law, and
therfore to iustice also, which iudge
after the lawe are we deade, then
hath iustice no iurisdiction vpon vs
at al, no though it were the grea-
test synner of the world: saye thou
to god, I am Christes, thou gauest
me to hym, as Christe sayeth: they
were thine, & thou hast gyuen thē
to me. Whereouer Christ hath rede-
med me, therfor am I his for many
causes, I wyl therfore stāde to hys
iudgemēt: thou hast giuen him all
power in heauen & in earth as he
himselke sayeth: to me is gyuen all
power in heauen & in earth, wher-
fore he may do with me the thyng
that lyketh him, and as to him se-
meth good, he is my iudge as Christ
hym

Rom. 7.

John. 17.

Math. 18.

SERMON.

hymselfe sayeth: the father hath ^{John. xii.}
giuen aliudgement to the sonne, it
is therfore his dutye to iudge me.
But as in another place he sayeth
he came not to iudge but to saue
the worlde, say therfore to Christ:
do thyne offyce, saue me, for thou
camest, and thy father dyd sende
the for that entēt, I feele all redy
thy boyce, & in my harte thou saiest
to me, that bycause I trust in the,
thou wilt saue me, alre dye by thy
grace haue I put in the my cōfy-
dence & hope, and he, that beleueth ^{Exodi. 19.}
in the can not be dammed, saue me
therfore accordyng as y art boun-
den by a couenaunt made. And al-
beit thy cōscience accused the, and
all the deuels besyde layed to thy
charge, yea though iudgemēt were
giuē against y: yet so long as y art
in this presēt life, it is alway lauful
to appeale to the mercy of god.

THE THYRD

And yf it were so, that by force thou shuld be drawen to the court of iustice, crye out wyth **I** say, and saye to **Ch**rist: o **L**orde **I** suffer violence, make answer for me, helpe me, forsake me not, **I** chole and wyl haue the for my attorney and speche mā: not bycause thou shuld defende my iuste accomptes, and true rekeninges, for **I** haue none soch, but to thentent thou shulde take my synnes for thyne, and rewarde me with thyne innocencye, holynes, & right wisnes. **T**hou hast already satisfied for me on þe crosse and appoynted me by adopcion to be the sonne of god, wherfore **I** cā not be damned, no not one shalbe founde that dare accuse me, being one of goddes elected.

More ouer yf thou be myneded and wyllyng to appeare wythout daunger at the benche of goddes ryght.

SERMON.

ryghtwysnes dyspoyle fyrste thy-
 selfe of the olde Adam, and appa-
 rell the wyth Christ (as Paule ex- *Collofen*
 horteth vs,) and thou shalbe safe.
 For in somoch as þu hast embraced
 him for thyne owne, thou canst not be
 dāned all though thou haddest com-
 mitted al the synnes of the worlde.
 As a womā great with childe can *Apoca.*
 not be punished, no more can thou,
 yf thou haue Christ in thy hart, or *Iohn. 3*
 rather (as Christe sayeth) he that
 beleueth in the sonne is not iudged
 he is so assured of hys saluacyon,
 that there nedeth no examinacion
 to be had of hym, he is one of Chri-
 stes membris, and hath his sprite,
 wherfore he can no more be dam-
 ned the Christ, bicause he is knytte
 to hym by lyuely sayth:

If it be so that god wolde make
 there with the a rekenyng, saye to
 hym how thou hast made it wyth

C.iii. Christ

THE THYRD

Dr. 53.

Christ, for as he put on Christe all
our iniquities and sinnes (as I say
sayeth) & with great loue accepted
them for his owne, and bounde him
self to make satisfaction for them.
Wherefore thou shalt say, Lorde yf
thou hast any reconing or matter
against me, make it with Christ he
knoweth wel how to answer & can
declare þe he hath satisfied for the.

In case be that any must be dā-
ned for the synnes I haue done, it
is Christ, that must be dāned, and
not I good Lorde, for albeit I am
hathat committed the, neuer the-
lesse Christ bounde hym selfe to sa-
tisfie for them, and that by consent
and good wyl of his father, wher-
fore whosoever be leueth liuely in
Christ is altogether safe and sure

Beside this yf god wolde nede s
make the audite & accompte wth vs,
and wolde say: I am not content
wth

with Christes satisfactiō for you, I
 wyl that your selves make recom=
 pēce for y^e you haue offēded (which
 is a thing impossible) alredy frō the
 beginning he is cōtented, & hath ac=
 cepted that deuine sacrifice of the
 vnde filed lābe Christ Iesus, which
 dyed on y^e crosse to be obediēt to his
 father (as Paul hath writē) alredy *philip. ii.*
 is the right wisnes of god satisfiēd
 by christ more thē sufficient, we be
 alredy reconciled wth god, and made
 his sōnes, & so cōsequētly his heires
 he hath alredy geuen vs paradise,
 and whē god hath once giuē a gifte *Rom. ii.*
 it neuer repenteth hym: wherfore
 the gyft can not be called agayne
 hireason god is not chaūgeable I
 neuerthelesse althoughe (as I sa=
 yed) he shuld say: I wyl that thou
 thy selfe satisfie. Answer hym on
 thys wyse: Lorde yf I were as de=
 re beloued to the, as is Christ, and
 D. iiii. had

had doone and suffered louynglye
 for thy honour. all that Christ did
 and suffered, in thys case woldeste
 thou not holde thy selfe sufficiently
 satisfied for me: in case he graunted
 therto. thou shuld make hym this
 answer. then is it alreedy done. for
 in that Christ suffered I my selfe
 suffered. by reasone I am chan-
 ged into Christ. yea the true Chris-
 tianes, that haue Christe in theyr
 hartes (as Paule sayeth let Christ
 dwel in our hartes) may pittiously
 lament & complayne to of god, & say
 to hym: thou hast punished vs more
 bitterlye then we haue deserued,
 considering that we offended and
 not Christe, reasone woulde thou
 shuld haue punished vs, our wyll,
 and oure lyfe and soule, and not
 that innocent and vndefiled lambe
 Iesus Christe, and thou hast puni-
 shed Christe whych is the lyfe of my
 soule

soule: the harte of my harte, the
 sprite of my sprite (as David sayeth *Psalm. 73.*
 god my fleſhe and my harte,
 god of my harte. thou ſhuldeſt, yf
 my death had not bene inough for
 my ſinns, turned me into nothing,
 and letten alone that innocent,
 and iuſte Chriſte more deare and
 intier to me then myne owne ſoule
 wherfore I feele more that, that
 he ſuffered for me, then I ſhulde
 haue felte, if I had ſuffered all the
 tormente poſſible on myne owne
 body, but well wyſt thou, that I
 coulde not by reaſon of my frailty,
 abyde and ſuffer all, that I had
 deſerued for my ſynnes, and ther-
 fore thou choſe that myghty and
 ſtronge Chriſt to ſuffer for them in
 my ſteade, and more ouer haſt ſet
 hym in my harte to the intent that
 I ſhuld not onely fele that he ſuf-
 fered, but alſo that he myght geue
 me

me strength to be able to suffer?

Thou mayst also say: Lord albe it I haue sinned, I am regenerate and borne agayne by Christ, I am no more the man that synned, but I am a new creature: wherfore thou can not iustly pounishe me, by cause that spryte of myne, that synned, is dead, and Christ lyueth in me. I lyue no longer my selfe, but Christ in me. pounish, kyll, and turne to nought that sprit of mine, that wyl of myne, spoile from me that olde Adam, that sensualitie, and al that in me hath sinned: and pounishe not me, sithen by the new sprite, that I receuid of Christ I am hys moste innocent creature. more ouer thou Lord hast geuen me Christ wyth al his diuine treasures & graces, & that to be more surely mine, the I am my self, and in so moch as he is myne entier I
am

Gala. ii.

Roma. 8.

SERMON

am able to satisfy for al my dettes
 what fearest thou then O syn-
 ful soule. seest thou not that, as the
 blood of Abel cried for vengance, so *Hebre. ii.*
 this blood of christ callith for mercy
 and he can not but must nedes be
 herd. one abisse calleth on another *Pf. lxx. 41.*
 I meane the bothomeles abisse of
 my synnes hath nede of þe abisse of
 Chrystes passion, and the abisse of
 Chrystes passiō calleth to the abisse
 of the mercye of god. say therfore
 to Christ. O Lord make thy mercy *Psalms. 10.*
 maruelous and wonderful, thou
 sauest them that truste in the: cry
 saue me for thy mercy sake: take
 and embrace thyne the rightwisnes
 of Christ, & then can I be cōtented
 thou say. Judge me lord acording *Psalms. 7.*
 to my ryghtwysnes. Let euery
 mā therfore go to the court of the
 mercy of god, & if we be called to
 the barre of iustice, let vs apeale
 all wayes to mercy, and seethat

THE FORTH

neuer a man appeare before the
throne of iustice excepte fyrst he be
clothed wyth Christ through faith
and then he may be presented bol-
delye, as he that is armed wyth
innocencye and truth may be pre-
sented afore any place of iudge-
ment. And god shall accepte
thē for ryghtwyle. To whō
be all honour and glory
through Iesu Christ
oure Lorde.
Amen.

BY WHAT MEANE
to come to heauen.

EXPERIENCE PROVETH THAT
euerye creature hathe naturallye a desyre
and appetyte to resorte to it
owne proper place, and mansyon,
and namely mā, bycause he is the
most souereine creature of al other
and

SERMON.

And for so moch as oure native Hebre. 15.
 cuntrie is not here vpon the earth, Colloſcn. 1
 but in heauen is our place of reſte
 (conſiderynge that all men haue
 this deſier to go to heauen) I take
 yt to be expedyent to weygh and
 ponder how we may go thither .

God hath geuen vs Chriſt for
 an onely mirrour, glaſſe, rule, ſqui-
 er, Maſter, and Guyde: wherfore
 whoſo is wylling to walke thither
 I meane to heauen, muſte go the
 ſame path, that he hath gone and
 troden befoze vs, by cauſe he kno-
 weth the waye moſt perfectly, and
 taught it to vs withowt any gyle
 as wel by hys examples, as by his
 woordes, therfore he that enſedith,
 to go to heauen muſt ſolow hym .
 And firſt as he being in the ſhape
 and fourme of god was not prou-
 de, nor an arrogant blurper, nor
 aſcribed to hymſelf that he myght
 conue.

THE FORTH

Philip. ii

Eph. 5. 2.

conueniently haue done: but contrary wyse, was louely humble, of no reputacion, and toke vpon hym the shape of a seruant, or rather of a synner, and god layed on him all our wickednes. ye and most lovingly admitted and allowed them for hys owne, as though he had committed them hymselfe.

John. 3.

Now in lyke maner, a Christen man beyng already regenerate and borne agayne by Christ, and grafted into hym by a luyng faith. cometh doune from heuen, that is from hys owne pryde, and false excellency, for (as Christ sayeth) no man goeth vp in to heuen. but he that cometh doune, that is the son of man and hys members. wherfore by & by as a Christen mā hath alittle light tast and a feling of Christ, & his great benefite he is humble, counteth him selfe of no value
and

SERMON.

and nothing in his reputacion. for
when he seeth by diuine influence,
the mekenes of christ, his liberalite
paciencie, loue, goodnes, innocēcy,
wyth other of his vertues, he is of
force constrayned to feele his oune
pride, vnkindnes, vnpacientnes,
wyckednes, vngodlynnes, and hys
other iniquities. And as god put
vpon Christ all our synnes, and he
wyth moſte tender loue receyued
them: so wyll thys Christen man
ascribe to himselfe al the offences
of the world: bi raelō that he per-
ceuiſh, that if god had w drawen
from him his grace & had not borne
him vp, but ministrid to him occa-
sion & oportunitie to offend, ther
hadde not bene a synne in all the
world but he had done it wherfore
he wyll attribute to him selfe all,
as th ough he hadde committed
them in deede so that all beyt in
Christe

THE FORTH

Christ, and by Christ he perceueth hym selfe innocent and safe, not wythstandyng of hymselfe he taketh yt, that he is moſte damned, and greatiſt ſinner of al the world and is forced to ſaye that (which Paul ſpake long ago) Chriſt came in to the worlde to ſaue ſynners, wherof I am one of the chyfe.

The ſeconde acte of Chryſte was, that, after he was thus hūbled, clothed wyth our frayle nature, borne, and ſhewed forth to the world, he liued al to gether for hys neyghbour, and ſought onely the glozy of hys father, and ſaluacyon of hys bꝛetherne, wythowte any regard or reſpect to hymſelfe. (and cauſe why is) for that he was ſo full of loue, grace, fauour, truth, godlines, and al light, bertue, and perfection, wherfoze conſideringe he had no nede to enrych hymſelf, he

1. Timo. 1

ohn. 1.

he lyued holy to the welth and benefyte of others, as Paule sayeth *Collofen. 1*
Christe hath not pleased him selfe *Roma. 15.*
 he was inflamed in such wyse with
 a feruent desyre to saue the world,
 for the glory of hys father, that he
 beynge cleane swallowed by in god,
 had no mynde nor consyderacion
 of hym selfe. Nowe in semblable
 sorte that true Christen man, that
 seeth himselfe the sonne and heyre
 of god, as Lorde of al standeth, not
 to lyue to hys owne ble, but is hol-
 lye bente to the benefit yng of hys
 b rothern ne for goddes glory, and
 beynge as it were chaunged into
 theyr nature feeleth al theyr good,
 and euill, as Paule dyd.

Next ensueth the thyrde acte,
 that lyke as the worlde persecuted
 Christe, so it pursue hym, and that
 by cause in sayng hys neyghbour
 and sekynge the glorye of god, he

E.i. auauun-

auaunceth and set forth the gra-
 ce, the gospel, and the great mercy
 of god: thrustyng downe, submit-
 tyng throwyng done to the groun-
 de, and makyng nothyng of man:
 and bycause the worlde reppneth
 at thys, therfore immediatlye fo-
 loweth persecucion, in lyke case
 therfore as the hoole life of Christ
 was one continuall persecucion
 bycause it was godly, so chanceth
 fytely & agreably to a true Chri-
 stien, that magnifyeth the greate
 benifite, whych we haue receuid
 by Christe. whych thyng is open
 and manifest in sundry places of
 the actes of the apostles. for im-
 mediately as the apostles had prea-
 ched the gospel, they were pursu-
 ed, and so the case goethe in thys
 oure time. Moreouer as Christe
 was done on the crosse, fro whence,
 he wold not come done, althogh in
 scoyne

SERMON.

scorne it was sayed to hym, that Math. xx. 7
 yf he were the son of god, he shuld
 come doune of þe crosse, & they wold
 beleue hym: but bycause he was
 the son of god, he wolde not come
 doune, but abyde there, & with his
 oune death make perfecte our sal-
 uacion. in like maner also a Chri-
 sten mā must be transformed and
 changed in to Chryste crucyfed,
 so th at wyth Paule he may say Gala. 3.
 I am crucyfed wyth Chryst, in such
 wise also knit to him on the crosse,
 that nothyng ys hable to parte
 me frome the loue of god, whych Roma. 8.
 is in Chyiste Iesus.

Further more as Chyist dyed on
 the crosse so a Chyristen mā, þe liueth
 in Chyist, dyeth to þe world in such
 sorte, that he passith not of riches,
 honour, dignitie, kynred, frendes,
 worldly pleasures, or prosperitee,
 considering þe he seeth bifalch that

E.ii.

be

he is safe, happy, and sonne, and
 heyre of god, yea euen as Christe
 was buryed, so is he, so that the
 worlde counteth hym not onelye
 for a thyng deade, but rottē, styng-
 kynge and lothsome, wherfore he
 must saye wyth Paule, the worlde
 is crucifyed to me, and I to the
 worlde. He besyde thys muste ryse
 with Christe in newnes of lyfe, ly-
 uing after another maner then he
 dyd before that he was regenerate
 by Christ, bicause he is becomē spi-
 ritual he liueth to the glory of god.

And thus synally with christ he
 ascendeth into heuen standing, as
 touchyng his thoughtes affectiōs,
 and desyres, aboue in his celestiaill
 cuntrey, so that he say with Paule
 oure conuersacyon is in heauen,
 wher he eniopeth and taketh plea-
 sure and comfort in god. To whō
 be alwayes al honoure and glory,
 through

Rom. 4. 6.

Gala. 3.

Rom. 4. 6.

Collofen. 3.

Philip. 3.

SERMON.

through Iesu christ our lord. Amē.

¶ HOW GOD HATH SATIS-
fied for our synnes and hath pur-
chased Paradise for us.

GOD BY HYS ABSOLVTE AND
free pouer myght haue saued us wythoute
any satisfaccion at all: In as
moch as the iustice of god is cōten-
ted and pleased of al that is lyking
his good wil: neuerthelesse he hath
appoynted frō euerlastyng by hys
diuine mynde & wisdom, neuer to
saue sinner, oneles first he were ful-
lye satisfied, & sethen he perceyued
that we could not do it our selves,
he was minded to sēde into the worl-
de his sōne to make for vs satisfac-
tiō, & layed on him the iniquities of
vs al, as I say wrote. And he right *Esaye. 53.*
louingly, although he were a very
innocent, toke them for his owne,
and was cōtented to satisfy for our
C.iii. offences

THE FYFTH

offices, to suffer that we had deserued, & dye bpō the crosse, according to his fathers wil, as Paul writeth he toke our infirmities for his own and he hath bozne oure iniquities and miseries, by reason he came into the world as though he had ben an offender, he toke a symilitude of syn to serue our turne on the behalfe of our sinnes & as though we had ben most innocēte, & he comitted all the sins on his wil was to go alone to the dech, & therfore he sayed to his disciples in the garden: stande ther in peace, rest, & without care, & suffer me alone to enter into the battaile, & abide on my bones that you haue deserued. and meting the multitude he saied to thē: whō seke you? they answered, Iesus of Nazareth as though they shuld haue sayed, we seke for hym, whiche hath bpō him all the syns of the world. And chyst made answer, I am he, I

Esay. 43.

Math. xxiii

Iohn. 18.

SERMON.

haue taken on me al þ sinnes, loue
hath layde thē on my sholders, ther
fore if you seke for me as a man in
whō be al þ sinnes let my disciples
and my elected passe as innocētes
ease, satisfie reuēg, & do your worst
to me, which am cōtented to suffer
for al one cause also, wherfore christ
being accused at þ iudgemēt seate
of Ierusalē, made no answer was
to shew þ they had against him all
actiōs, in somoch as he had embra
ced for his owne al our synnes. It
pleased hym also to be crowned
w thornes, as king of al our misfe
ries, & set betwen tow theses as the
starkest errand these of al, likewise
was he cōtented to be strikē & bea
ten for our syns, as (Esay sayeth)
he was smyten for our infirmities
and brosed for our iniquities, and
offēces: god hath chastysed & beatē
him for the sinnes of his people and

E/ys. 53.

E.iii.

by

THE FYFTH

by his woundes, and passions we
 be made hole, he payed that he
 owed not, (as Dauid saied I haue
 payed those thynges that I tooke
 not. and Esay also dyd saye in the
 parson of Christ, you haue but me
 to trouble for your iniquities. he
 was contented that vppon hym
 shold come al those infamies, sclā-
 ders, and rebukes, which we haue
 deserued for oure synnes, whych
 thyng Dauid signified in spyte
 in the parlone of Christe wher he
 saiethe, the rebukes, and reproches,
 wherwyth they slandered the, fell
 all vpon me, yea and those curses
 also, that were due to vs fell vpon
 hym, (as Paule sayeth) he hath
 redemed vs fro the curse, in that
 he became a curst for vs. and lyke
 a godly shepherde hauyng on hys
 backe the lost shepe (for he hath his
 kyngedome vppon hys shulders)
 hath

alm. 63.

ay. 43.

alm. 68.

als. 3

ay. 6

SERMON

hath he borne our synnes on the
 crosse, (as Peter sayeth) he hath 1. Petri. ii.
 borne our syns in hys body bpon
 the crosse and tre. bpon it as it had
 bene an altar , to condemne our
 synnes , wpth the synne that was
 imputed to him, was he offered as
 a sacrifice to be burned in the fier
 and flāme of gods loue, and to the
 Corinthiās Paule writeth, he that ii Corin. 5.
 knewe no synne was made synne
 for vs: it was gods will & mynde,
 that he which was moſte innocent
 ſhoulde be doone on the crosse as
 though he were not onely a ſinner
 but euen ſyn it ſelfe & thus (as Da
 niel prophesied was iniquite cōſu
 med) & in one day god toke it oute
 of the world, acorɔyng to the pro
 feſſe of zachary, wherfore ſaynte zachar. 5
 John ſayeth he appeared to take Iohn. 3.
 a way our ſynns, and ſaynt John
 Baptiſt ſayeth of Chriſt that he is
 the

THE FYFTH

the lambe of god þ̄ taketh away the
synnes of the worlde. Therefore
when Chyſt ſuffered moſte louig-
lye all that, whych we haue deſer-
ued, he ſatiſfied for vs, and purged
vs from oure ſynnes. he after the
maner of the pꝛodigal ſonne, of an
excedyng loue, that he bare to the
ſowle, when he hadde geuen hys
diuine treaſures of grace to the be-
rry open ſynners & harlotes and
had taken to hym ſelf our ſynnes,
as yf he had done them hym ſelfe,
he made prayer to his father that
he wolde pardon them to him & to
him he pardoned thē, for we were
not worthy: nether wolde he yeld
bp his ſpyte tyl fyrſt he had bowed
downe hys heade that ys vntyll he
had moued god, which ys (as Paule
writeth) his heade to pardone vs
to Chyſte therfore were our ſyn-
nes aſcribed ſo þ̄ iuſtly he merited
that

Hebre. i

1. Corin. 11,

SERMON.

that death for hys synnes, not by
cause he comitted the, but because
he admitted them for his owne and
so hath he satisfied for them, not
only sufficiently, but also more
then was requisite. for to god ys
one teare of Christ more pleasant,
then all the synnes of the worlde
dyspleasing. & that lyfe & death of
hys were more to the honour of
god, then our life was to hys dys-
honour, yea he hath not onely
satisfied for our synnes, but hath
purchased for vs lyfe everlasting.

But happily wilt thou say, then
nede I to take no paynes nor tra-
ueyl to satisfy for my syns, nor to
deserue paradise, I may take mine
ease, or do what euyl I liketh me
geuing me to pleasur, & good che-
are, for if it be as he saiest, I cannot
but be saued. I answer thus. first I
say the truth it is yough test not to
labour

THE FYFTH

laboure thy selfe for the entente to
 satysfye for thy synnes nor yet to
 deserue paradise: for that is onely
 Christes office, nor thou canst haue
 any such entent wyth out doyng
 greate iniury and wronge to god.
 but where as thou sayeste, that
 thou wold liue idlye or doo euill,
 after that Christe hath now deli-
 uered the frome all euill, and pur-
 chased the the greattest felicitie:
 I make the answer on thys wyse.
 If case were that one were led to
 the gallowes for hys rybaldry and
 noghtines, and his lord or maister
 of mere fauour and good wil shuld
 deliuer hym, and counte hym for
 hys sonne, and yet woulde saye,
 my lord or Maister hath deliuered
 me frome all euill, and taken me
 for hys sonne and heyre, the refore
 wyl I go my way and be idle, and
 in folowynge myne own lustes, and
 wyl

SERMON.

wyl do in him wrong: how thynk
 you, in thys case be not these wic-
 ked wordes: euen the lyke sayeste
 thoue Chryste hath delyuered me
 from hell, and made me the sonne
 of god, & heyre of heuen, wherfore
 I wyl stand like an idle parson, e
 or rather do more euill, Chryste
 certes dyed not for the, nor satis-
 fied for thy dettes, nor yet merited
 for the paradise to content thou
 shulde stande idle, comit synne, and
 become a starke ribalde, but that
 thou, seying hys greate loue, and
 hou greatly synne displeased hym
 seeynge he was wyllynge to dye
 bycause to take them oute of the
 world, shulde no more doo synne,
 but honour hym, loue hym, thank
 hym, put thy truste in hym, and
 worke bertuose and good workes
 plentiousslye, not as a bonde ser-
 uant to escape hell, sithē chryst hath
 deliue-

THE EYFTH

deliuered the, ne yet to get paradysse, the whych Chryſt hath purchaſed for the, but as a naturall ſonne for the gloire of god, moued therto by motion of faythe, loue, and ſpyte, not by mannes wytt, ſenſualytie, or thy behouſe or commoditye. Moreover eyther thou beleueſt that Chryſt hath ſatiſfied for the or not, yf thou beleue not, that he hath deliuered the from hell and gotten the Paradysſe, yf thou be wyſe, thou wylt ſearch to helpe thy ſelf, and ſo wylt thou not be idle, mocheleſſe wylt thou comyt ſinnes: but rather enforce thyſelfe to make ſatysfaction for thy ſelfe and to deſerue paradise, whych is a thyng impoſſible, but yf thou beleuelye, that he had ſo loued the, that to ſaue the, he dyed on the croſſe, thou ſhulde be conſtrayned to loue hym agayn, and to do for
hys

SERMON

his glory, maruelouse workes plentifulouslye and redly to beleue that we are saued by Christ maketh not vs negligent and naughtye, but feruent and holye.

Let vs therfore render thākes to oure Lorde god, seynge he hath wyth so greate loue saued vs by so hyghe, ryche, happpe, and gloriousse meane. To whome be alwaye all honour, laude and glorye, throughe Iesu Christ our Lorde.

A M E N.



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